



LEVELS OF THE MUTAWAQQIFIN

Short Version

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This is from the essence of Eemān as we previously mentioned (regarding) Takfeer upon the kāfirīn, Takfeer upon the mushrikīn, and Takfeer upon the murtaddīn. Infact the Aimmah that said such are Sufyān ibn ‘Uyaynah, Imām Abī Bakr Ibn ‘Ayyāsh, Imām Abī Hātim ar-Rāzī, Imām Abī Zur’at ar Rāzī, and Shaykhul Islām Ibn Taymiyyah.

The Imaam Al-Mujaddid Muhammad Ibn ‘Abdul-Wahhāb (rahimahumullāh) mentioned an Ijmā’ regarding this principle that I have previously covered by the will of Allah, and it is, “Whoever does not make Takfeer upon a kāfir, then he is a Kaafir.” Shaikh Muhammad Ibn ‘Abdul-Wahhāb says, “Whoever does not make Takfeer upon the Mushrikeen or refrained from them, or thinks their way is correct has disbelieved by Consensus,” so this issue is agreed upon.

“And no matter what you said from warning,we must not refrain from Takfeer If disbelief starts to become manifest, whoever does not make Takfeer upon a kāfir has disbelieved”

As our Shaikh al-Maraaqī Says, when this principle was used by the Ghulaat at-Takfeeriyyeen and they did chain Takfeer with it, they made Takfeer upon societies. This was a lump in the throat of the Murjiah of our time, so they deviated in it and in directing it until some of them ascribed (false conditions such as) istihlaal and similar to that, and juhood and similar to that, and they were not able to derive it with a correct explanation built upon the proofs from the Book of Allaah (subhānahu wa ta'āla) and the Sunnah of His Messenger,

Allāh save and protect Ahlus-Sunnah wal-Jamā'ah, Allāh save Ahlus-Sunnah wal-Jamā'ah from between these and those, from between the Ghulāt Al Mukaffirah and Ghulāt Al-Murjiah towards shortening this principle.

We by the grace of Allāh (subhānahu wa ta'āla) and His Excellence and Greatness, we say regarding this principle:

First Level

Whoever does not make Takfeer upon who the Revelation has stated regarding his kufr individually, then he is a Kaafir. Whoever does not make Takfeer upon Iblīs, whoever does not make Takfeer upon Fir'awn, whoever does not make Takfeer upon Hāmaan, whoever does not make Takfeer upon Abā Lahab, whoever does not make Takfeer upon Abu Jahl, why? Because he opposed the Revelation and rejected the Book of Allāh (subhānahu wa ta'āla) and the Sunnah of the Messenger of Allah so this is first.

Second Level

Whoever does not make Takfeer upon the Kuffaar Asliyyīn like the jews, christians, zoroastrians, buddhists, then he is a Kaafir, why? Because he opposed the Speech of Allaah (subhānahu wa ta'āla) and the speech of the Messenger of Allāh regarding those people, this is secondly.

Third Level

Whoever refrains from making Takfeer upon who the Scholars have agreed upon regarding his disbelief individually, then he is a Kaafir.

That is why al-Imām as-Sakhawī mentions from some of the Shāfi'iyyah that they say, "Whoever does not call Ibn 'Arabī, the believer of Fusūs, this extremist from the Ghulāt As-sūfiyyah, the person of Al-hulūl,"

He says, "They said whoever refrains from making Takfeer upon him, then he is a Kaafir."

So whoever refrains from making Takfeer upon who the Scholars have agreed upon regarding his disbelief individually, then he is a Kaafir, this is thirdly.

Fourth Level

Whoever is shown to him by Islamic proofs regarding the disbelief of Fulaan among the people, then he refrains from calling him a Kaafir, he is a Kaafir.

Therefore this principle is explained upon deducted, disciplined and a clear Framework in these matters, therefore there is no place for this principle for the Ghulaat At-Takfeeriyyīn, nor the Ghulaat Al-Murjah from another direction.

The speech that was previously mentioned regarding the statement of Takfeer, what we mean by it, is Takfeer upon the disbelievers, apostates and Mushrikīn according to Islāmic guidelines, it is a great benefit from the benefits of Takfeer in its essence, and there remains another benefit from the virtues of Takfeer to other than its essence.

How is that so? If you neglect this topic, then you are going to neglect differentiating and separating between the way of the criminals and way of the believers, in that case, you are going to mix up all the many regulations from the rulings of Allaah (subhānahu wa ta'āla) which were revealed upon those or these.

COMPILER NOTE:

Read My Post "Manat Of Kufr For Third Nullifier Of Islam" & "Third Nullifier & Chain Takfir" for Daleel

Read Clarifying Matters Of Methodology By At Publication to Understand the Levels in More Detail

Read My Posts "Najadiya vs Hazimiyah" "Salaf Vs Hazimiya" & "Salaf Of Ghulah" To Understand The way Of Predecessor & How far Ghulah is From Them

Watch Sheikh Malik Tamimi Explanation of Third Nullifier
Watch Silsila Ilmiyah Six Episodes

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